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The Non-Subscribing Presbyterian

No. 336. SEPTEMBER, 1934.

RESPECT. REVERENCE. WORSHIP.

'O come, let us worship and bow down,"—Ps. xcv. 6.

CONTENTS:

NOTES AND NEWS	Front Page	REVIEWS	102
LARNE COUNTRY FAIR	99	REPORTS.	104
OBITUARIES	101	FINDING GOD—John McCleery, B.A., S.T.M. ...	106

NOTES AND NEWS.

In the summer holidays many of our readers may have taken the opportunity of attending a service at a country congregation. The service may have been a very simple one; but, in an old meeting-house consecrated by the prayers of generations, and whose very stones are vibrant with a long stand for the rights of conscience, for civil and religious liberty, there is a wonderful note of sincerity in the heartiness of the service of praise, and a meaning more than that of custom in the presence of those who have come together. Some have walked miles over fields and hills, many a remote homestead is represented, and outside friends from far and near exchange kindly greetings. "Friends' Meeting House," has always appealed to us as a very beautiful name for a place of worship, and we like to see the old "house" still named "Meeting House," and every one of them should be a friends' meeting house. "Ye are my friends," said the Master.

* * *

We are members one of another, and the honour done to one is done to all, and a "son of the manse," well known to us all, has returned from one of the greatest universities of the world, and has with him a diploma of the degree of Master of Theological Science, the hood of which is exceedingly handsome, lined with blue silk and a broad band of red velvet, as bright as chasuble or cope. Puritanism inclined to the funereal, and frowned upon colour and brightness, but Light contains all colours and is the symbol of God, whose nature is Bliss, and ought not to be approached otherwise than by worship rendered in the beauty of holiness.

* * *

The Bestowal of Degrees was part of a religious service in the Hull Memorial Chapel, First Unitarian Church, Chicago. The opening hymn announced by the Rev. Frank D. Adams, D.D., contained the verse:

> The strenuous task, the grace of prayer,
> Self-mastery for right and God;
> Patience to wait, courage to dare,
> And love that followeth deep and broad.

Professor William C. Graham, Ph.D., gave the Commencement Address, and on the list is John McCleery, B.A. (Queen's University, Belfast, Ireland). Thesis subject—"The Function of the Minister in the Modern World." A student from Lithuania also received the degree "Master of Theological Science," his Thesis subject being, "The Prophets as Champions of the Oppressed." At a Special Convocation of the School, held in Prague, Czechoslavakia, July 4, 1934, the degree of Doctor of Divinity was conferred upon the Rev. Norbet Fabian Chapek, Minister, Czechoslovakian Unitarian Fellowship, Prague, and the Most Rev. Gustav A. Prochazka, Bishop Patriarch of the Czech National Church. The last verse of the closing hymn at the Meadville service was—

> Prophetic Church! the future waits
> Thy liberating ministry;
> Go forward in the power of God,
> Proclaim the truth that makes men free!

Our readers will be glad to learn that one of our "sons of the Manse," Rev. J. Arnold Williams, B.A., B.D., of Oldham, has received and accepted an unanimous call to the High Pavement Chapel, Nottingham. He will be in his ministry there on November 1st next. Son of the Rev. D. J. Williams, Killinchy, he has had a successful career both at college and in the ministry. He is well known among our Irish congregations. High Pavement, Nottingham, is one of the most

influential of Liberal Christian congregations in England, and very eminent preachers in the past have held that pulpit. We know that the Rev. J. Arnold Williams will do full honour to this noble succession.

SUBSIDY FUND.

The Treasurer begs to acknowledge with thanks the receipt of the following subscription :—

Rev. J. H. Bibby, Ballee ... £0 10 0

Contributions should be addressed to the Manager, Rev A. Davison, Dromore, by whom they will be gratefully acknowledged.

MANCHESTER COLLEGE, OXFORD.

Students now, almost without exception, are Members of the University of Oxford. During this year the Principal, together with the Rev. R. V. Holt and the Rev. L. A. Garrard, have been appointed Members of the Congregation, which is the effective governing body of the University. It comprises such members of Convocation as are recognized teachers or administrators in the University. The Rev. Prof. D. C. Simpson, M.A., D.D., is also a member, so that, for the first time in its history, the College has all the members of its teaching staff organically connected with the University.

THE SACRAMENT.

Bread is of the old green earth
Whence the wheat has had its birth.
Water blushes into wine.
Air conveys the words divine
Which in them, beyond our thought,
Has the saving Wonder wrought.
In the heart is lit that spark
Which a fire of Love shall be
Flame of holy Charity,
Pledge of Immortality.

From the Gaelic. F.W.A.

Lord Macaulay in his "History," referring to the Church of England, wrote, "It is a fact as instructive as it is significant, that at no time was the morality of this country at a lower ebb than when the Hierarchy (Bishops) was at the zenith of iis power.

BROADCAST SERVICE FROM THE FIRST CHURCH, BELFAST.

We understand that arrangements have been made by the Religious Advisory Committee of the B.B.C. for a broadcast service to take place from the First Presbyterian Church, Rosemary Street, Belfast, on Sunday, September 30th, at 7 p.m. It is only seldom that the privilege falls to the Non-Subscribing Presbyterian Church of having services transmitted by the wireless, and a cordial invitation is given to all friends to be present in the Church, so that from the point of view of the praise the occasion should be made as impressive as possible. The First Church fortunately is wired so that such services can be conducted in it. The preacher will be the Rev. R. Nicol Cross, M.A.

BODEL-MACKENZIE FUND.

The quarterly meeting of the Trustees for the election of beneficiaries will be held on September 13th, 1934.

Mr. H. E. Scott (Liverpool) writes : I see that a ring given to the late Lord Halifax by Cardinal Mercier, has been presented to York Cathedral, and is to be set in a chalice for use in the Cathedral. . . . . "It may be used at the anniversaries of the deaths of the late Lord Halifax and Cardinal Mercier and on St. Peter's Day. *On these occasions suitable prayers for reunion will be offered,*" I make no comment further than to suggest to the Archbishop of York, that another anniversary should be added to the three mentioned; namely, that of All Saints' Day. This might prevent a misunderstanding as to whether it is only a reunion with the Roman Church which is meant. Nonconformity seems a little left out—as the proclamation stands.—*The Inquirer and Christian Life.*

* * *

Published on the **Fifth** Saturday of the month. Copy should be in before the **22nd** at the latest. Editor : Rev. John Barron, Ballywalter, Co. Down.

* * *

It would be a great convenience if remittances now due are sent to Rev. Alfred Davison, Dromore.

LARNE COUNTRY FAIR.

Though the weather was not on its best behaviour during the afternoon and evening, the Country Fair promoted by the Old Congregation of Larne and Kilwaughter, was carried through to a most successful issue, large crowds of people patronising the function. Each year marks some development in this congregational effort, and certainly the Fair may well be looked upon as the most ambitious and original of the sales yet held.

Typifying familiar countryside objects by its "cottage" stalls—with the roses climbing the lattice work—and other representative stands and sideshows, the Fair was held in the schoolroom and the spacious church grounds. The collection of articles was most varied and profuse, and proving very saleable, the wares steadily diminished.

Special interest was taken in this year's innovations—a children's fancy dress parade, and an organ recital by Mrs. J. Gordon, the organist of the church. The parade, which attracted 40 entries, was an outstanding success. There were some exceptionally novel appearances, and it is no commonplace to say that there was not a mediocre exhibition in the three classes. The organ recital by Mrs. Gordon was a much-appreciated development, and the performer, whose abilities at the "king of instruments" are widely recognised, enhanced her reputation.

Rev. John Begg, the minister of the congregation, and his many workers are to be congratulated upon the success of the Fair.

At the opening ceremony, which was performed by Mrs. David Munn, Comber, there was a crowded attendance, including the ministers and members of the congregations of sister churches in the town and district, and the Moderator of the Non-Subscribing Presbyterian Church of Ireland (Rev. J. Dare Davies, Moneyrea), who presided, made a happy reference to the co-operation and harmony among the various denominations in Larne.

Following the singing of part of the 100th Psalm, prayer was offered by Rev. Mr. Begg. Proceeding to extend a hearty welcome to all the visitors, Mr. Begg said he was very proud to see such a large gathering of friends; he hoped they would enjoy themselves, and before leaving would feel that it had been worth their while to foregather with his congregation. They were sorry the weather was not more kindly, but they had nothing whatever to do with that—(laughter)—and it was best to be philosophical and to take the weather as it came. He wished to extend his very best thanks to the numerous helpers for the excellent service they had rendered in making the elaborate preparations manifest there. As would be seen, the Fair was symbolic of the countryside, and the design and arrangement of the stalls, some of which represented country cottages, gave some indication of the time and labour spent by the workers.

It was a very pleasing duty to introduce the chairman. They were very proud indeed to have present the Moderator of the Non-Subscribing Presbyterian Church of Ireland. (Applause). When he had asked Rev. Mr. Davies if he would preside for them, he said he would be delighted, and so they thanked him for coming and for bringing Mrs. Davies with him.

The Moderator said he was really delighted to be present on that occasion, and he might say it was not the first time he had attended similar functions in Larne. When their minister—an old friend of his—asked him to come, he felt he could not refuse the kind invitation, and he also felt it was his duty to come, because he wanted to know how they continued to raise funds these hard times. (Laughter). They were a people of faith, courage and enterprize, and, though having to look after their own private homes, they did not overlook the need of their spiritual home, and that was the right spirit.

They in Moneyrea were proud of themselves, they thought they could "do things too," and within the last four years had raised some substantial sums of money. But from the way things were done in Larne he thought they in Moneyrea had still something to learn about the business of raising funds. (Laughter). He brought the greetings of his congregation and hoped that the enterprise would be successful and the receipts far in excess of expectations. "We admire the people of Larne," added the Moderator, "but at the same time we do not think that all the best churches are in the county of Antrim." (Renewed laughter). "We have successful and vigorous congregations in County Down as well, but we do admit that you good people have always been in the forefront; you have always occupied a prominent place in our Synod and in our history, and long may you continue to do so."

It was very gratifying that the different congregations in Larne co-operated on all occasions, working heart to heart and with open purses for their different churches as

well as for the good of the town. That was the right spirit. They heard nowadays a great deal about union of the churches. Well, that was no new thing in Larne, where they had the right sort of union. If the different denominations talking and planning about church union would send their representatives to Larne he was sure they would learn something. "They would learn a great deal," he said, "because here you have Christian co-operation on a broad basis and that is just what is needed everywhere."

He did not think it was necessary for him to introduce Mrs. Munn, who was to open the fair, to Larne people. Both Mrs. Munn and her husband—whom they were pleased to see present also—figured prominently in the social life and charitable activities in the north of Down, whilst Mr Munn was one of the best of lay representatives they had in committees connected with their synod. Both were deeply and actively interested in the welfare of their denomination everywhere. (Applause).

Mrs. Munn, who was given an ovation, said it was a real pleasure to come to Larne to declare the Country Fair open. She understood from Mr. Begg that its object was to clear off some debt incurred through repairs to the manse, painting at the church and the erection of a garage. All those things were necessary if they were to keep their church and property in first-class order. She congratulated the ladies and those concerned on their excellent display, and hoped that all the useful and ornamental articles would be quickly turned into pounds, shillings and pence. Wishing the fair every success she had great pleasure in declaring it open. (Applause).

A souvenir of the occasion was presented to Mrs. Munn by little Miss Jean Clarke.

A hearty vote of thanks to Mrs Munn for so graciously declaring the fair open was proposed by Rev. Mr. Begg, who assured her that the congregation were very much indebted to her for coming all the way from Comber to perform that ceremony.

Mr. S. M. Bailie, J.P., in seconding, stated that after what had been said by Mr. Begg and their chairman it required no words of his to thank Mrs. Munn. He was sure she was only too pleased to come, for they all knew the deep interest she took in the affairs of their denomination.

The vote was passed by hearty acclamation, and both Mr. and Mrs. Munn suitably responded.

Mr. Thomas Nelson, in voicing hearty thanks to the Moderator for presiding, mentioned that it was some years since he first met Mr. Davies, who had immediately found a very warm place in his heart, and as the years went by his feeling for him had not depreciated in any way. They took that opportunity of wishing him a very happy and successful year of office as Moderator.

Mr. R. Gingles ably seconded the vote, which was also heartily passed.

Work Stall—Mrs. Crawford, Miss Moore, Mrs. Boyd, Mrs. Wright, Mrs. Gingles, Miss Dennison and Miss Gray.

Cake Stall—Mrs. J. M'Neill, Miss Bradford, Mrs. W. Nelson, Miss M. Boyd, Miss Nellie Gingles and Miss Ogilby.

Produce Stall—Miss M. Fleming, Miss Gibson, Mrs. R. M'Ninch, Miss Isobel Gingles, Miss A. M'Dowell, Miss Burns and Miss M. Burns.

Choir Stall—Mrs. Gordon, Mrs. Magill, J. Loughridge, Misses M. Cooke, W. Scott, L. M'Dowell, E. Ferguson, E. Weir, J. Weir, N. Campbell, A. Boyd, B. Gingles, Messrs. J. Gordon, J. Magill, J. Bell and M. Crawford.

Sweet Stall—Mrs. A. Moore, Miss M. Wright, Misses J. Nelson, Madge Boyd, Vera M'Neill, Jean Fergie.

Flower Stall—Miss May Fleming, Miss J. Boyd, Miss May Doloughan.

Refreshments—Miss M'Ninch, Mrs. Hay, Mrs. S. M. Bailie, the Misses L. Nelson, M. W. Nelson, A. Laing, J. Laing, N. Drummond, J. Nelson, M. Wilson, J. Esler, M. Scott, L. Hay and Yvonne Drummond.

Thrift Stall—Mrs. Davis, Mrs. Leebody, Mrs. T. Crawford, Mrs. A. Clarke, and Miss L. Doloughan.

Lucky Dip—Mrs. Cooke, The Misses A. M'Neill, Muriel and Margaret Begg, Jean M'Neill and Master Maurice M'Neill.

Palmistry—Two ladies.

Badges—Miss Magill.

Ices—Miss M. Bailie, Miss L. Bailie and Miss M. M'Ervel.

Shooting—Messrs. W. Mundell and J. Bell.

Clock Golf—Mr Ivan Nelson.

Handkerchief Girl—The Misses Frances Neill and Doreen Esler.

The results of the fancy dress competitions were :—Prettiest girl—1, Miss Betty Lewis ; 2, Miss Sally Hamilton.

Most Original—1, Miss Muriel Beggs; 2, Miss Maud Gingles.

Best Boy—Master Ivan Hamill.

Tiny Tots—Miss Joy Mastin.

Funniest—Master Jack M'Neill.

The winners in the cake-guessing com-

petition were as follow :—1, Mrs. V. M'Connell, Larne, 21 correct solutions out of 30; 2, Mrs. Holden Canning, Sheffield, 20; 3 (tie), Mrs. R. M'Ninch, B. Mullock, and Miss J. Gibson, Salisbury Avenue, Belfast, 19.

The cake-guessing competition was organised by Miss Crawford, Inver Lodge, and the efforts were scrutinised by Mr. Nelson.

BISHOP AND UNITARIANS.

To the Editor of the Northern Whig.

Sir,—I shall be glad if you will publish the following letter, which I have addressed to the Bishop of Gloucester (Dr. A. C. Headlam)—a letter to which I still await a reply. —Yours, &c.,

A. O. ASHWORTH.

[COPY.]

8 Cyprus Park, Belfast,
July 17, 1934.

Dear Sir,—You are reported to have stated that the Unitarians are people who treat the divinity of Christ as an open question, and that "that cuts them off from the religious life of Christian people."

You have no authority to make either of these statements, for neither of them has any basis in fact.

I am a Unitarian Christian minister, and though in my 88th year still hold to Christian principles, and have to say that nothing can "cut (Unitarians) off from the religious life of Christian people" or from Christian liberty, as we acknowledge Jesus as our spiritual Leader and Master, and He taught His disciples (to whom we belong) that "the truth shall make you free."—Yours truly,

A. O. ASHWORTH.

Copy of a letter received by Rev. Alex. Ashworth, in reply to his letter in *Northern Whig* of 26th inst.

"Rev. and Dear Sir,—I absolutely and entirely agree with and support your letter which I have chanced to see in the *Northern Whig* this morning, as I am here on a visit from London. I have sent copies of your letter to several friends in England. I am a member of the Church of England, and am writing as one."

Coleraine,
July 26, 1934.

OBITUARIES.

Mrs. Love.

The All Souls' congregation has suffered a severe loss by the death of Mrs. Love, who passed away peacefully on Monday, 30th July. Mrs. Love was a cultured lady, widely read, richly endowed with spiritual qualities, and with an unusually attractive personality which endeared her to both young and old. An intimate knowledge of our own religious movement coupled with devotion to Liberal Christianity, made her an extremely interesting and delightful conversationalist among members of our own household of faith.

Her gracious presence brought a quiet dignity to any gathering she attended, and it speaks volumes for her engaging personality that young people were among her greatest admirers. She was known personally to a large number of our ministers both in England and Ireland, many of whom have enjoyed the kindly and generous hospitality which she was always ready to offer.

Her passing will be regretted by a very wide circle of friends, but for those who were privileged to know her intimately the regret will be tempered with thankfulness to the Giver of every good and perfect gift for a Christ-like soul which for so long a time shed its radience on so many people. The funeral took place on 1st August at the City Cemetery, Belfast, and was conducted by the minister.

Mr. William Hutton.

The *Recorder* reports :—Both at home and abroad to certain County Down people no longer young, "the Huttons of Leggymaddy" is a name that will not only conjure up a vision years ago of generous country-house generosity and a gaiety of spirit that was no mask, but will also take the mind to Newmarket and to Doncaster and other English racecourses where the progeny of the Leggymaddy stud-farm attained fame. Not to speak of the sisters and the gracious part they played in social life, the brothers John and William Hutton stood out from the ruck, radiating too a friendly influence that eludes the mesh of words. But one after another they passed away. William, the last member of the Leggymaddy household, died on Sunday, the 15th July, at an advanced age, leaving Mrs. Lowry of Newcastle as the sole survivor of a large and notable family. His funeral took place on the following Tuesday, when his remains were laid to rest in the family vault at Kilmore. Rev. J. D. Davies officiated.

Mr. David Hall.

The sympathy of Crumlin congregation is offered to Mrs. Wm. C. Hamilton on the death of her father, Mr. David Hall (Belfast), early in August. Mr. Hall had been dangerously ill for some time, but hopes of a return to health were being offered by his later progress. His death was therefore rather unexpected.

REVIEWS.

The Group Movement, by Herbert Hensley Henson, D.D., Lord Bishop of Durham. Oxford University Press. Price 2/6. 1933.

"Being the first part of the charge delivered at the Third Quadrennial Visitation of his Diocese, together with an introduction."

The Bishop, being an Oxford man, is naturally interested in a movement bearing the name "Oxford," and is concerned with the nature of a movement identified with his university in that way; and finds that the real connection is very slight, that it is an importation from America, and was founded by a Lutheran minister of the name of Frank Buchanan, hence the movement should rightly be called Buchananism. Buchanan was converted, after some years' exercise of his ministry during the Keswick Convention, 1908. "Conversion" is much to the fore in American Protestantism and Groupists commonly describe themselves as before all else and in unique degree "life changers." The Bishop has made a study of their literature, animated all the more to it as it would have been a hobby with him had opportunity permitted to have investigated the origin and history of various religious sects. His father though a member of the Church of England was very friendly with the Plymouth Brethren, and thus Dr. Henson was early introduced to one of the least attractive of Protestant sects. This Group Movement has caught on among the wealthier sections of society, religious revivals generally affect more especially the ordinary working-class population. The Group mission, e.g., in Montreal is described in the newspapers as "Religion in the ball-room of a fashionable hotel, clothed in tuxedo coats and evening gowns, accompanied by bursts of laughter! The Oxford Group has brought religion out of the cloister into the drawing-room and social areas of life." Another critic points out that "the Movement in Montreal is a few days old, and that the Christian Church goes back for nineteen hundred years."

Dr. Henson deals with the subject judicially, appreciating the good points in it, but also calling attention to three grave defects in Groupism.

(1) It ignores the demands of the intellect in the high matter of religion.

2. The Movement is too closely bound up in the moods and claims of Adolescence.

3. The conception of Christianity which Groupism presents is far too meagre and limited.

"Sharing" and "Guidance" are the two principal methods of the Movement. Sharing means "confession" and "witness." In that it is going back to what was done in the earlier centuries of the Church, when people got up and confessed their sins before the whole congregation, and evidently some took rather a delight in doing so, thereby attracting crowds of young men to whom these confessions were most interesting, and the scandal became such that the Church ruled that confession should be in private, hence the origin of the confessional. "Familiarity breeds contempt. . . . The gravity of wrong-doing dwindles as it is discussed." In Guidance there is a going beyond the limits of a reasonable faith. "Even in details God often tells them what to do." "Life becomes a kind of game to see how often one can hear and understand aright." "A good point is a time of quiet devotion in the early morning." But it is not simple meditation; pencils and "guidance books" are brought out, and any thoughts that come into the mind are written down and this is the guidance. "To sum up. Groupism discloses in its conception of 'Guidance' precisely the same error as that which infects its conception of 'Witness.' It 'seeks a sign.' . . . Its temper of mind is rather Pharaisaic than Christian."

Dr. Henson however does not spare his own Church "It is hard to say which is the graver outrage on Christianity, the Nonconformist conscience which masks class-hatred and partizan politics or the Anglican conscience which ignores grave and social wrongs and attunes its witness to the service of interest and privilege.

THE DIVINE WISDOM:

"We are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets: Jesus Christ Himself being the chief corner stone."—*Canticle.*

HISTORICAL NOTES.

Around and about Makemie's Old Home.

When Colonel Stevens, of Maryland, made urgent request that the Presbytery of Laggan, in Ireland, send out missionaries to labor in the wilderness of the New World, a prompt response was forthcoming. Francis Makemie (pronounced Makaymie), a licentiate of the presbytery, offered himself, and in 1683 he came to America.

As the virtual founder of American Presbyterianism, his name is well-known and revered.

Francis Makemie was born in Ramelton (or Rathmelton, as it was formerly), in Ireland, in 1658, and such evidence as is obtainable would indicate that his father was a man of some substance. His father's friends were those of his Scotch brethren who had immigrated to Ireland in the hope of bettering their condition. These were the men who had held the walls of Derry and had saved Ireland to the British crown, but in Makemie's youthful days they were weeping bitter tears as they met and consoled with one another. After faithfully serving their king, they were "defrauded by the state, downtrodden by tyrannical landlords, and degraded by a haughty Church." "Those days," says one writing upon the subject, "lie behind the Scotch-Irish in the Revolution. Froude has not overstated the seed-sowing in Ulster and the harvest of ruin Britain reaped on our shores."

Presbyterians were forbidden to enter Irish colleges. The boy Makemie resolved to go to Glasgow. Walking to the seacoast, shipping on a cattle-vessel and, after landing in Scotland, walking to Glasgow, is the way in which he entered college. This was the boy who, as a man, could not be daunted nor dismayed by the lonely wilderness, or the dangers that beset him from beast and savage on his long, solitary journeys.

The ingratitude and injustice of his country sank into his soul, and when the time came he was ready to strike his fearless blows for a free country and a free Church.

One of the scenes upon which the boy Francis no doubt often looked was Lough Swilly, the "lough of storms." The ruins of an ancient and honored Franciscan monastery are situated there, and in its little graveyard Protestants and Catholics together sleep the last sleep. A legend connected with this monastery and this lake still holds. In the abbey tower hung a bell made doubly sacred by the prayers and benedictions of many saints. One wild night, a band of freebooters from Tyrone stole the bell and started back across the lough with it. The farther they rowed, the heavier the bell became, and the lower the boat settled, until as they reached the middle of the lough, a weird ghostly cry was heard above the raging storm. Down went boat, robbers and bell, the latter continuing to ring the death-knell as it sank. Ever after, says the legend, on every seventh anniversary of the robbery, and at midnight, the clouds in the sky part and an arm and hand descending lift the bell from the waters and toll it.

MAKEMIE.

By the late Rev. Henry van Dyke, D.D.

To thee, plain hero of a rugged race,
We bring a meed of praise too long delayed,
Thy fearless word and work have made
The paths of God's republic easier to trace
In this new world; thou hast proclaimed the grace
And power of Christ in many a woodland glade;
Teaching the truth that leaves men unafraid
Of tyrants' frowns, or chains, or death's dark face.
Oh, who can tell how much we owe to thee,
Makemie, and to labors such as thine.
For all that makes America the shrine
Of faith untrammeled and of conscience free.
Stand here, gray stone, and consecrate the sod
Where sleeps this brave Scotch-Irish man of God.

— The Unitarian and —

Free Christian Laymen's League.

——:o:——

BELFAST CHAPTER

meets in the CENTRAL HALL, ROSEMARY STREET, at 8 p.m., Third Thursday of the month, October to May, inclusive.

OBJECTS (inter alia).

To encourage laymen to take a more active part in the work of the Churches.

To form a bond of union and closer co-operation between the members of the various congregations.

The Committee invite those who are not already members to join. The minimum subscription is 2/6, and further particulars may be obtained from—

MR. J. H. GILLILAND,

35 Rosemary St., Belfast, Hon. Sec.

MR. J. EDMONDSON, Jr., Asst. Hon. Sec.

19 Lime Street, Belfast

REPORTS.

Belfast York Street—Our friends will be glad to hear that Dr. Agnew is recovering though it is obvious that he will not in future be able to continue as in the past. It is unfortunate that York Street should be under the constant necessity of having to raise large sums of money in order to keep going and thus a burden is placed on the Minister far beyond the ordinary. Not only has the income to be made each year but during the past ten years a heavy debt has had to be removed and the Church has had to be almost rebuilt and moreover an entirely new congregation large enough to make this possible has had to be brought together and imbued with a spirit of loyalty and willingness to serve. In the beginning this seemed an impossible undertaking but it has succeeded beyond our expectations. At the time of the Minister's breakdown last Christmas our congregations exceeded the seating capacity of the Church and were still growing and as our debt was practically extinct and only one more heavy piece of work remained to be done to make our Meeting House satisfactory for some years, we looked forward to an easier time in the future. Unfortunately it was just at this time that we were again set back by Dr. Agnew's illness. He had been warned at Christmas but he had determined to keep going till the last few pounds of the old debt were extinguished and a few more weeks of progress such as we were then making would have accomplished this. It would have been a triumphant ending to our ten year plan. The congregation have responded with their accustomed loyalty to the new circumstances. Under Mr. Kirkham attendances remained almost as good as ever. The Dramatic Society under Captain Park completed their programme. Many members made special efforts in attendance and subscriptions and the new floor in the lecture hall which completes our building was commenced and is now finished. We are commencing the new session with the Ulster Hall Service as usual and in so far as Dr. Agnew may not be able to undertake full duty for some time it is the more necessary that our people should be rallied again and new friends brought in which is the main object of that Service. The date arranged is the 23rd September and we shall be glad of the assistance of all who have been with us in the past. The Sunday School will shortly resume. The time has been altered to three o'clock so that the Fellowship may have the use of the Hall at four. This will mean that the Church will be in continuous use on Sunday from 11-30 a.m. till 10-30. The newly formed cycling club has been able to visit some of our Churches on Sunday mornings. Unfortunately distance has been an obstacle to their accepting all the kind invitations they have received but next year it is to be hoped that by this means our young people will be able to acquaint themselves with several of our Churches which is desirable in view of the fact that most of them are new to our Denomination. The Guild will open in September on Saturday nights and tea will be provided for Country friends on Sunday. In our present difficulties we shall be glad to have their help. In these days of easy travel the journey to York Street on a Sunday evening is less than that which many made to their own Meeting House in other days and we trust that a visit will prove as enjoyable to those who come as it is helpful to us. It is good that our new members should meet members of other Churches and form friendships which are profitable to all. Space forbids recording the doings of all our societies. It is good to know that they all realise that they owe their existence to the Church and that by sacrificing their own interests to it they gain the sympathy and support of its members and so in the end strengthen themselves.

Ballyhemlin—The Sunday School and Choir trip to Londonderry, took place on Friday, August 10th, starting from and returning to the Orange Hall, Ballyhalbert, Co. Down. The route was by way of Belfast to Antrim, Randalstown, Toome, Dungiven returning via Limavady, Garvagh, Kilrea, Cullybackey, Ballymena, Antrim, Belfast, where a halt was made at Belle-Vue. Notwithstanding frequent showers during the day, there was the fullest enjoyment, and Belle Vue was a revelation to the majority.

Presbytery of Templepatrick—Mr. John M'Cleery, B. A., late of Manchester College, Oxford, has completed a special course at Meadville Theological School (University of Chicago), and has taken the degree of S.T.M. Master of the Science of Theology.

Moneyrea—The Annual Sunday School excursion took place on Saturday, July, 21st when a party of 150 went to Newcastle in three buses, for the day. The weather was perfect, and the children had a most enjoyable time on the sands and in the sea. Some of

the seniors ventured as far as the lower slopes of the Donard. Tea was served in the hall belonging to the Central Café, and everyone was ready for the excellent fare which was generously supplied. The evening was spent on the promenade and going round the shops. The party left at 8-30 for home, weary but very happy, and all agreed that it was one of the best excursions they ever had. The arrangements were entirely in the hands of the Sunday School superintendent, Miss R. Kennedy, who, with Miss E. Dempster and Miss Doyle had charge of the children. On the following day, Sunday July 22nd, it was Full Attendance Day, in Moneyrea, when there was a very large gathering of our own members at church.

Clough—The 24th Company Boys Brigade, connected with Trinity Congregational Church, Glasgow, were in camp at Dundrum for ten days, and on Sabbath, 22nd July, held a church parade at Clough Non-Subscribing Presbyterian Church as a mark of respect to its First Chaplain, (Rev. J. Shaw Brown). Formed 40 years ago the company has regularly held a camp during Glasgow Fair holidays but this was the first time it has come to Ireland, and the visit was an unqualified success. The Clough Girl Guides and Brownies, under the captaincy of Miss Cromie, also attended the service. The B.B. captain (Mr. W. M. Gray) read the lessons, and the Rev. J. Shaw Brown gave an interesting address on "If I were King," which he had given to the boys in camp at Lamlash, Arran, 34 years ago. The Boys, with cornet accompainment by the Bandmaster, sang the metrical Psalm "I to the Hills" which thy frequently sing in camp at evening prayers. The Scripture Lessons were read from a Bible presented in 1903 to Mr. Brown by "five naughty boys". On an excursion to Loch Lomond these boys had disobeyed orders, and gone out on the Loch in a rowing boat and got into difficulties, with the result that they missed the last steamer home. It was a misadventure they did not forget, and some years afterwards when Mr. Brown was leaving Glasgow for an English pastorate they subscribed for a Bible and got Mr. John Gray (the present captain's father) to present it in their names. The Bible on this occasion thus became a symbol which linked the boys of a past generation to the boys of the present. One generation passeth away and another cometh, but the Bible remaineth a priceless possession of the Western mind.

Ballee—An enjoyable trip was made on August 1st to Bangor by the children and a few grown ups, members of our church at Ballee. A party of sixty in all left the Meeting House gate at 10-30 travelling round by road through Belfast and Hollywood to Bangor. Luncheon was ready on arrival, after which the day was merrily spent as such days should be amid such favourable surroundings. Each youngster was provided with pocket money, which money— was soon melted. After a choice tea, the party again boarded the cars for home comfortably tired; all agreeing that of all our former trips this latest one was "the best ever".

Downpatrick—The First Presbyterian (Non-Subscribing) Church is making a special effort to raise Funds to pay off debts incurred through unprecedented losses in recent years by death, and decrease of income from Investments. The Rev. Henry Gow, M.A., D.D. of Brighton will preach at special services, on Sunday, 2nd September. Dr. Gow's reputation is of the highest among the Unitarian and Liberal Christian congregations, as well as among University circles in England and America. Brighton has celebrated preachers and Dr. Gow rightly takes his place among them. The times are 11-30 a.m., 7 p.m. Large congregations from Belfast and neighbourhood as well as that of Downpatrick are anticipated. [Ed.]

Ballycarry—A Children's Day Service was held in the Old Presbyterian Church, Ballycarry on the 2nd Sunday in July. The church was artistically decorated with flowers. The children trained by Miss Anderson, rendered the Hymns, a Solo Hymn most effective. The local Girl Guides and Boy Cubs attended with their leaders and the congregation was very well represented. The Rev. J. Begg of Larne was the preacher. The Sunday School excursion took place on the 23rd June, to Cushendun. A most enjoyable outing was spent. We have again to thank Mrs John M'Kee for undertaking all the arrangements and thus ensuring a successful excursion.

Crumlin—On the 15th August at Killead Parish Church, by the Rev. R. Singleton, M.A. (Gartree), Kathleen R. Aldworth and Thomas Hunter were joined in marriage. Mr. Hunter is a member of our Church Committee and the new bride has always been a good friend to members of the church, so that it is with deep rejoicing that we record this event.

We are glad that the parents of both bride and bridegroom were able to see this happy union, and especially Mr. William Hunter, our oldest and most honoured member. The congregation offer their hearty congratulations and best wishes for the future welfare of the happy couple.

FINDING GOD.

JOHN MCCLEERY, B.A., S.T.M.

An outstanding event of last century was the discovery of the principle of evolution. The conclusion that goes with it is that man is organically related to the lesser animals. This has resulted in some scientific circles in a strong set in the materialistic direction. There is a tendency to level down and explain later and higher forms in terms of earlier and lower ones. But this is only one testimony among many others. A much more important testimony is seen in those who, under the influence of the idealistic philosophy and the noble literature of the Nineteenth Century, find in the principle of evolution a solid basis for their belief in a growing and unfolding spiritual order. They mark in the long series of life processes a steady climbing ascent of mind. Their symbol of progress is the spiral. Man if carrying the marks and hereditary traits of beings lower than himself, also carries in himself the foremost and the prophesy of better things to appear in the future. There is something in every man which is not clay, nor even finer material stuff, but some strain of spirit which links him with a Universal Spirit which works through matter, with hints and foregleams of a goal worth the strange long journey.

In the modern world, modification of these two views of human life still persist. There are some who live downward, so to speak; who focus their attention upon things which are seen and tangible. They do not take into account the facts of man's spiritual nature. There are others who live out beyond the fringes of the things they see and handle, and who are all the time aware of a clear intimation in themselves of some wider scope than that of mere material entities. They do not worry about the old scholastic arguments some regarded as final proofs of the existence of God—a God essentially beyond material things. They do not seek for the God on Olympus or above the sky, nor for the God outside somewhere who is the architect of the world. They prove him when discovering truth, they find him when enjoying beauty, they are with him and in him when they live with a love which rises above self and gives itself to another. God is there when they suffer and agonize over wrong, and when wills are not dedicated to make righteousness and goodness triumph. They do not need to go "somewhere" to find God, they only need to *be* something divine.

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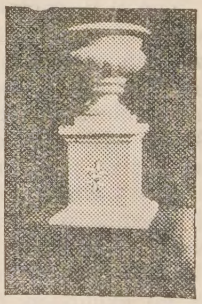

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